1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

was provided by Nasangalan, and one sheet of bark cloth (*ngatu*) provided by the ladies of Tumbou, all of which were taken to the native medical practitioner who performed the operation.

After circumcision a boy ceases to sleep in the family house (*vale soso*), but lives in a men's house (*mbure*). He must not henceforth let women see his penis. In old times young men did not put on a loin cloth or have intercourse with women till they had pubic hairs and beards. Circumcision was the occasion of their putting on clothes.

After circumcision a boy is called a man (*tangane*) and must be grown up in his ways; he must not cry, but endure and work.

Confinement of Girls

Formerly when the daughter of a nobleman was about fifteen to seventeen she was "forbidden the sunshine" (*tambu singa*), while remaining indoors she was anointed with oil and turmeric (*rerenge*) to make her light in hue and plump, to make her into a lady (*vakamaramataki*). She ate feasts, meat, or fish (*kana vaka i lava*) every day. She remained in the upper end of the house and might not come out into the center. Food was brought and left in the house; if anyone appeared while she was eating she retreated into a corner so as not to be seen, lest a person with "raw eyes" should see her and make her of a bad color. She hid only if a new person came into the house; those who stayed in the house remained continuously and did not go home. She might bathe while forbidden the sunshine, but in doing so wrapped herself up (*pupulou*) that the sun might not spoil her body; if she met anyone she hid in the bush. At night she might not go out except for a call of nature.

The following account has been given:

> Melaia was thus confined along with Andimaitonga, her father's elder brother's daughter. She was very young then and had her hair cut. The object of the confinement was that she should fill out quickly. Samisone Feoko, her father's younger brother's son was born then so Melaia went to stay with the mother of the child and all four were anointed together with turmeric, the mother, the child, and the girls. This was a common practice, and the girls came out at the baptism. If the daughter of Roko Sau was forbidden the sunshine a daughter of Tui Tumbou or the herald would be confined with her. Roko Sau's daughter would order them about. The various families of the girls would bring food.
>
> Some confinements lasted a year. Melaia did not find it dull; she and her companions played with dolls (*vakataluluve*), which consisted of a whale's tooth, or cowry, or stick, and were laid down like a baby; but the early missionaries forbade dolls so they are not used now. Some children did not like to stop in the house all day, and so ran away. The old people would be angry, but the girl would not be forbidden the sunshine again.

When their period was over the girls would go to bathe in the sea, were dressed in the best bark cloth, and people might come and see them. The